

transpired since this work
among the periodicals of the
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activity. To a casual or
superficial observer—nothing very pro-
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vapors occasionally clash-
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light gleam amid their gau-
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ropists have accomplished
well calculated to promote
emancipation. The doctrinal
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the public arena of con-
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of rational Universal
glorious pacific banner
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use of humanity and phi-
losophy of Universal
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and the advocates of that
specially solicited to lend
its circulation.

B. LUNDY.

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paper, and folded in the
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Dec. 1.

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solds, coughs, asthma, sple-
nitis of the breast and lungs,
leading to consumption. It
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dolous of the highly val-
uable syrup; and it may be
the state of health, being
erts, roots, plants, &c. &c.
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mend, by saying it has made
he can produce hundreds
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VI.
herbe is put up in quart bot-
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bus. The subscriber can
the Balm to those who may
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it was given in many
were attacked with the
and had the effect of check-
particularly recommended
safe and certain remedy
ewels to which children
ly put up, and labelled
\$1 per bottle, or half bot-
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VII.
VI.
What would you say to a man, in private
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he only bought stolen goods; or that he was no
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Thomson.*

X.
years of age, in a shop-
2, in the rear of 29,
GE WASHINGTON'S.

STROPS, constantly on
open or single by
J. B. PERO.

THE LIBERATOR.

VOL. II.

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

NO. 52.

BOSTON, MASSACHUSETTS.]

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND.

[SATURDAY, DECEMBER 29, 1832.

ANNUAL COLLECTION OF TEXTS ON SLAVERY.

I.

'When I am indulging in my views of American prospects, and American liberty, it is mortifying to be told that in that very country, a large portion of the people are slaves. It is a dark spot on the face of the nation. Such a state of things cannot always exist.'—*Lafayette.*

II.

'There are in the world two principles, force and reason. They stand in an inverse proportion to each other. When reason advances, force must give way, for reason cannot recede. When force resists; disastrous struggles follow. This is not the fault of reason but of force. It would be contrary to the nature of reason not to advance, or to return to that which it has discovered to be unreasonable; but it is not contrary to the nature of force to be convinced; it always will be so ultimately, however it may resist for the time. At first, the partisans of reason are called seditionists, but it is afterwards discovered that its enemies are the rebels.'—*B. Constant.*

III.

'Thus far we can say we have gone right, keeping the road of honesty and sincerity, having done nothing but what we are able to justify, not by those weak and beggarly arguments drawn either from success, which is the same to the just and the unjust, or from the silence and satisfaction of a becalmed conscience,—but from the sure, safe, sound and unerring maxims of law, justice, reason and righteousness.'—*Memorial of 'certain Baptists' to Charles II.*

IV.

'Slavery is one unmingled mass of corruption, cruelty and crime. We maintain that every man who takes the oath of office in these States, and yet holds a slave, is guilty of wilful and corrupt perjury; and that, as the gospel of Christ is true and obligatory, every negro stealer who professes to be a Christian, is a nondescript or a staunch hypocrite.'—*Rev. G. Bourne.*

V.

'We are by no means indifferent to the expediency of the case. On the contrary, we maintain that the world is prepared to prove, by fair reasoning and by ascertained fact, that the expediency of the thing is all on our side; that IMMEDIATE ABOLITION is the only secure and proper way of attaining the object which we all profess to have in view; that to defer the measure to a distant period, and to admit the propriety of getting it at by a course of mitigation, is the surest mode of frustrating every hope we might otherwise entertain, and giving over the slaves to interminable bondage.'—*Rev. Dr. Thomson.*

VI.

'They do not recognise the false principle, that education, as a preparation for freedom, must precede emancipation; or that an amelioration of the slaves' condition should be a substitute for it: on the contrary, THEY INSIST UPON UNPROCRASTINATED EMANCIPATION, as a right which is unrighteously withheld, and the restoration of which is, in their opinion, the first and most indispensable step to all improvement, and absolutely essential to the application of the only remedy for that moral debasement, in which slavery has sunk its victims.'—*Report of the Dublin Negro's Friend Society.*

VII.

'What would you say to a man, in private life, who should pretend to be no thief, because he only bought stolen goods; or that he was no villain because he did not forge a deed himself, but only paid another to do it, and enjoyed the estate by that honorable security? Yet this is literally the title which the Americans proud to the unfortunate inhabitants of Africa.'—*Thomas Day.*

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'Does emancipation from slavery imply emancipation from law? Does emancipation from lawless tyranny, from compulsory unnumerated labor, under the lash of the cart-whip—imply emancipation from all responsibility and moral restraint? Were slavery extinguished, the same laws which restrain and punish crime in the WHITE population, would still restrain and punish crime in the BLACK population.'—*Mrs. Heyrick.*

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X.

'Calling one morning on a gentleman (at Cape Town) I was shewn into his library; and while waiting for him there, took up Cicero's Letters to Atticus. One of the first Letters which caught my eye was that in which the Roman Orator complains of the stupidity of the Slaves from Britain. Just as I had finished the perusal of that Letter, my eye lighting on two busts placed in opposite sides of the room, Cicero and Newton, I could not help exclaiming, "See what that man says of that man's country!"'—*Dr. Philip.*

XI.

'It is a crime to go to Africa, and steal a man, and make him a slave. For two centuries this was no crime at all. It was most just and innocent commerce. My honorable friend (Mr. Wilberforce) instituted an inquiry into this innocent traffic, and it turned out to be a most intolerable enormity. It is a crime, then, and moreover to the condition of a brute, because by mere accident, and by no fault or will of his own, he was born of a person who had been previously in the condition of a slave?'—*Rev. George Bourne.*

XII.

'Is it reasonable, is it just, that a poor infant who has done no injury to any one, should be subjected to, he and his posterity for ever, to the arbitrary will and tyranny of another, and moreover to the condition of a brute, because by mere accident, and by no fault or will of his own, he was born of a person who had been previously in the condition of a slave?'—*Clarkson.*

XIII.

'Come forward, then, we beseech you, as men—and as christians; temperately, but fearlessly,—constitutionally, but *DECIDEDLY*—in the support of every legitimate measure for the utter abolition of a System which no prospect of private gain—no consideration of public advantage—no plea of political expediency—can sufficiently justify or excuse:—thus will you extend the blessings of Liberty to Hundreds of Thousands of your fellow creatures;—hold up to an enlightened world a glorious and merciful example,—and stand among the foremost in the defence of the violated rights of Human Nature.'—*Anon.*

XIV.

'There is not in "the oracles of God," a doctrinal principle, a divine precept, a pertinent example, an illustrative type, an appalling denunciation, a consolatory promise, a historical fact, or a prophetic testimony, which does not either directly or indirectly condemn American slavery.'—*Rev. George Bourne.*

XV.

'Opposed to the law of nature, and of God, that gives and secures to every man the rights adapted to his particular station in society, stands the artificial, or unnatural relation of master and slave; where power constitutes right; where, according to the degree of his capacity of coercion, every man becomes his own legislator, and erects his interest, or his caprice, into a law for regulating his conduct to his neighbor. And as the one draws its origin from the heavenly fountain of benevolence, so the other may be traced to the infernal enemy of all goodness.'—*Rev. J. Ramsey.*

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XVI.

'Come forward

rom insulting and degrading them with impunity; and from buying and selling and treating them like blocks and brutes?" Would not universal human feelings, and feeling as right as it was universal, cry out with one voice, "None—no compensation would be due to the white men; except it were the punishment meet for their crimes?"—*Anon.*

XLI.

"Did the Creator intend that the noblest creatures in the visible world should live such a life as this?"—If, therefore, you have any regard to justice, (to say nothing of mercy nor the revealed law of God,) render unto all their due. Give liberty to whom liberty is due; that is, to every child of man, to every partaker of human nature. Let none serve you but by his own act and deed, by his own voluntary choice. Away with all whips, all chains, all compulsion! Be gentle toward all men, and see that you invariably do unto every one, as you would he should do unto you."—*John Wesley.*

XLIV.

"Does the eighth commandment relate merely to the seizure of our neighbor's goods; that the preacher of righteousness need not, when denouncing theft, say a word to, or of men-stealers, or their partisans? Is there but little sin in receiving or retaining stolen property? or does restitution of such property cease to be a duty when God is the property who is defrauded, and the property stolen or retained is our fellow men?"—*Rev. E. Dewey.*

XLV.

"As long as a human being is bought and sold,—regarded as goods and chattels,—compelled to labor without wages,—branded, chained and flogged at the caprice of his owner,—he will, of necessity, as long as the feeling of pain, the sense of degradation and injury remain,—he will, unless he have the spirit of a Christian martyr, be vindictive and revengeful. 'Oppression (it is said) will make (even) a wise man mad.' But will the liberated captive, when the iron yoke of slavery is broken,—when his heavy burdens are unbound,—his bleeding wounds healed,—his broken heart bound up,—will he then scatter vengeance and destruction around him?"—*Anon.*

XLVI.

"The only true policy is justice; and he who regards the consequences of an act, rather than the justice of it, gives no very exalted proof of the greatness of his character. If we call the man obdurate, who cannot perceive the atrociousness of slavery, what epithets does he deserve, who, while he does perceive its atrociousness, continues to be a proprietor of slaves? Of all the slaveholders under Heaven, those of the United States appear to me the most reprehensible; for man is never so truly odious as when he inflicts upon others that which he himself abominates."—*Rushout.*

XLVII.

"To talk about rights, justice, equity and law as connected with slavery, is to talk downright nonsense. If we had no interest in the case, and were only speaking of the conduct of another nation, we should all use the same language; and we should speak of slavery, as we now speak of slave trading: that is, we should call it rank, naked, flagrant, undisguised injustice."—*Fowell Buxton.*

XLVIII.

"Slaves are either men or brutes. They are accountable beings, or they are not—have rational souls, or have not. It matters not how degraded they may be—or how depressed are their intellects: if they are men, no man has a right to hold them in involuntary bondage—if brutes, no legislature has a right to prescribe laws to punish them as rational beings."—*Temperance Alvertiser.*

XLIX.

"I speak in the spirit of the British law, which makes liberty commensurate with, and inseparable from, the British soil—which proclaims, even to the stranger and the sojourner, the moment he sets his foot upon British earth, that the ground on which he treads is holy, and consecrated by the Genius of *Universal Emancipation*. No matter in what language his doom may have been pronounced;—no matter what complexion, incompatible with freedom, an Indian or an African sun may have burnt upon him;—no matter in what disastrous battle his liberty may have been cloven down;—no matter with what solemnities he may have been devoted upon the altar of slavery: the first moment he touches the sacred soil of Britain, the altar and the god sink together in the dust; his soul walks abroad in her own majesty; his body swells beyond the measure of his chains, that burst from around him, and he stands redeemed, regenerated, and disenthralled, by the irresistible Genius of *Universal Emancipation*."—*Curran.*

L.

"The blood of thy brother, (for, whether thou wilt believe it or no, such he is in the sight of Him that made him,) crieth against thee from the earth, from the ship, and from the waters. O, whatever it costs, put a stop to its cry before it be too late: instantly, at any price, were it the half of thy goods, deliver thyself from blood-guiltiness! Thy hands, thy bed, thy furniture, thy house, thy lands are at present stained with blood. Surely it is enough; accumulate no more guilt; spill no more the blood of the innocent! Do not hire another to shed blood; do not pay him for doing it! Whether you are a Christian or no, shew yourself a man! Be not more savage than a lion or a bear!"—*John Wesley.*

LII.

"If any man tells you he has been credibly informed the slaves are happy, ask him if he would believe his informants if they told him the fish in a frying-pan were happy. Can a slave marry?—Can a slave prevent his children from being sold?—Can a slave give evidence of the rape of his daughter or the murderer of his wife, though he saw it with his eyes? Oh, a man who can do none of these must be wondrous happy! What a 'cake,' what a piece of 'unleavened dough,' must he be that can be persuaded of it! Things may be endured to a certain length; but there are lengths that men who have lived where

heaven have "knoll'd to church," respectable men, well-educated men, decent men, men who have the habits of good society, cannot endure—there is a better word—*will not*. Don't endure it, then;—you may put it down in two months if you like. Don't endure it; but hold together like burrs, till you see this foul, indecent, unmanly shame wiped off from you and your posterity!"—*Westminster Review.*

LII.

"For my own part, in defiance of the threat of being deemed an enthusiast, disregarding the imputation of imprudence, and of want of regard for the lives and liberties of the white population,—I profess myself the advocate for the *speedy* and *entire* emancipation of every slave. I am not content to wait till it pleases the good judgment of their masters—until they, who almost up to the present moment, have defended the system itself, and who contend that on the continuance of that system is embarked their own earthly prosperity—I am not content to wait until *they* shall grant us that boon. Well I know that if we depend upon their exertions—if we rely upon their good will—if we trust to their promises—not one of the vast assembly whom I now address will live to see the happy day when England shall be able to boast that slavery no longer prevails in any part of her dominions."—*Dr. Lushington.*

From the *Boston Recorder*.

AFRICAN COLONIZATION.

What degree of interest ought the people of the Northern States to feel on this subject?

This is a vital question. If the American Colonization Society be worthy the steady support and liberal patronage of the North, it should, and doubtless will receive it. The relative position which it holds to the other great charitable institutions of the day is interesting and beautiful. Let us begin with the Bible Society.

To the operations of this benevolent institution, it has opened a new and inviting field, and the waters of life have already been poured through this channel. 'We take the *Bible* for our chart,' say that interesting band of emigrants, two hundred in number, about to leave Charlestown for Liberia. The quotation is from a manifesto which they have put forth, and which was adopted at a meeting in Charleston. They go to a place, where the light of revelation shines in its purity. The friend of the Bible enterprise, therefore, must be the friend of Colonization.

Next comes the missionary scheme. Upon the coast of Africa the standard of the cross has been erected. There the gospel is preached. Thither went Mills, the pioneer of Colonization, preeminent for his missionary zeal—his heart burning with love to Africa, and returning laid his bones in the ocean,—"the graveyard of waters." The soil of Africa embosoms the remains of Lot Cary, remarkable as a man, devoted as a missionary, and acceptable as a preacher of righteousness. The soil of New-England cherishes the dust of Ashman, modest and unobtrusive, but energetic and persevering; not less distinguished as a statesman and guide of affairs, than as a Christian and missionary martyr. These are among the rich, ripe first fruits of that harvest, which is to be gathered from that field; the pledges of future offerings to the great cause. Others are following. God will not suffer that beautiful vineyard to decay and run to waste for the want of laborers. He will raise them up in sight of the field. Temples of prayer and praise shall be built, and the thousands of Africa shall worship God in the beauty of holiness. Who then that loves missions will not love the Colonization cause?

The TRACT system too—this will not receive its complete development, till these silent messengers of salvation shall have found their way into the very heart of Africa, where, as in Burma, they can and will read the wonderful works of God, the moment they shall see the history of those works transfigured into their tongue. 'Give us tracts—give us the bread of life,' will be re-echoed from the sultry dominions of the sun. He therefore, who is partial to this method of diffusing truth and salvation, will bid God speed to every emigrant ship that spreads its sails for the coast of Africa.

The EDUCATION cause engages the affection and patronage of the churches of various denominations. But Colonization without education and freedom without knowledge will be but mockery to Africa. Her sons, then, must be educated. Upon the basis of knowledge—of intellectual cultivation, must stand the rising fortunes of the infant colony at Liberia. Let the Northern States be ready for their share in this work. The Education Societies, in the success of their operations have marked out a noble path for the sister institutions to follow. On the other hand, the Colonization Society invites the benefactions of all, who would add the moral power of knowledge to the results of their endeavors.

The SUNDAY SCHOOL system has commenced its peaceful and powerful influences, in the African Colony. The SABBATH, that pregnant blessing of Christian lands, dawns at length upon Western Africa, and with it brings the SABBATH SCHOOL to the children of the Colony. In no city of the United States is there more order, stillness and reverent observance of the sacred day than in Monrovia—a lucid proof that the teacher too is 'abroad,' and that the reflected influences of that institution hallow and bless the day. How delightful the anticipation that this tree of life will send its branches over that continent?

Last, but not least, the SEAMEN'S FRIEND must not forget Africa. The rapidly advancing commerce of the Colony, the frequent visits of emigrants and trading ships—the consequent increase of the number of mariners at that important rendezvous, demand that the *Bethel* flag should be intertwined with every national banner that is displayed in the port. That beacon of hope, the mariner's church, will rise upon that distant coast, and cheer the heart of the weather-worn sailor, who shall adore and serve him 'that treadeth upon the waves of the sea.' The Christian world, then, is interested in the success of this colony.

Thus we complete the circle of benevolent operations. Which of these institutions can be dispensed with? In the splendid proportions of these moral operations, we perceive that hand of matchless wisdom, which has not only devised, but which is so employed in arranging the influences of truth, mercy, and charity, as to make them most effectual to the *RENOVATION* of MANKIND.

J. N. D.

A *Predicament*.—Slaves escaping from one State into another, are now reclaimable by their masters, wherever found within the Union.—Slaves, however, from a foreign country, are not so treated. Of course South Carolina, if she separates from the Union, is in a fair way to lose all her slaves, in other words more than half her population.

THE LIBERATOR.—In another part of this paper our readers will find the *Prospectus* of Volume 3d of that well conducted and interesting paper, which we are pleased to find prospering in some measure proportioned to the importance of the subject which it advocates—the *Abolition of Slavery*. The toleration of this greatest of all evils for so long a period by a large portion of the free people under a *free* government, whose first maxim is, 'all men are born free and equal,' is a solecism, and has justly exposed our *republican* government to many sarcastic remarks, from those more friendly to liberal principles, yet living under *monarchical* governments. This toleration is the effect of long and inveterate habit. The more enlightened among the Slaveholders affect to consider Slavery as 'a necessary evil'; and it is almost incredible to what enormous evils custom will recollect the human mind—the drowning of infants, turning of widows on the funeral pile, and other popular superstitions! To counteract and overcome the prejudices of long established customs requires a moral courage, energy, patience and perseverance, not to be found among the lovers of ease, of popularity, of wealth and power. It almost requires the disinterested benevolence of a Howard, the lofty eloquence of Chatham, and the sarcastic powers of Junius, united, to rouse the mind from its lethargy, or even to bring men to *lead*, reflect and think seriously, on the subject.

Messrs. Garrison & Knapp commenced the publication of the *Liberator* under very discouraging circumstances—without a subscriber—with but little capital—with few and feeble promises of patronage—but with that resolution and boldness which consciousness of the justice and magnitude of the cause and a firm reliance on a righteous Providence can inspire—and 'with a determination to persevere, so long as they could subsist on bread and water.' This is the kind of spirit required to effect a great moral reform, and we rejoice in the prospect, that these gentlemen, with the aid of other kindred spirits, daily falling in with their principles, are in a fair way of realizing the fulfilment of their most sanguine expectations. They are engaged in a different branch of the same great cause with ourselves—the promotion of universal liberty, and uncompromising opposition to tyranny and oppression, 'under whatever plausible pretence,' open or secret.—We wish them much success.

The *Colonization Society* has heretofore been considered by many benevolent and public spirited men, engaged in the same cause in which the *Liberator* and the *Anti-Slavery Society* are now engaged; but in this many worthy men have been deceived. The subject is beginning to be better understood. The object of the *Anti-Slavery Society* and of the *Liberator*, is to rid the country from the evil of Slavery, and let the oppressed go free. The object of the *Colonization Society* is to *benefit the Slaveholders*, by sending the freemen of color out of the country, and thereby rendering slave labor more valuable, more secure and more permanent, by rendering labor scarce, and securring the slaves against the danger of being instructed in the principles of liberty. We can hardly conceive of two objects more opposed to each other, than that of giving Slaves their freedom, on the one hand, and that of banishing freemen from their native land, on the other. We commend the *Liberator* to public patronage.—*Lynn Record.*

NULLIFICATION.—A lecture was given on Thursday evening at Concert Hall by the Rev. Simeon S. Jocelyn, of New-Haven, on the following subjects: 'The grand feature of Nullification; its real cause, not the Tariff; its extent; its cause, or the Republic, must be destroyed.' The object of the lecturer was to show that its 'grand feature' was the nullification of law and civil rights, and that its 'real cause' was not the Tariff, but *Slavery*. He expressed his belief that it would be as extensive as the slaveholding interest; therefore, slavery must be abolished, or the Union destroyed.

We cannot recapitulate all the arguments going, as he thought, to prove that slavery was the real cause of Nullification, but he stated, as one of them, that the advocates of Colonization had repeatedly applied to Congress for aid in removing the free people of color to Liberia, and that the *Colonization Society* was violently opposed by Southern Slaveholders, because it would, as they believed, 'remove their operatives,' or in other words, lead to the emancipation of their slaves. He said that it was not his object then to discuss the subject of Colonization, but he declared, if we did not misunderstand him, 'that rightly viewed, it does not tend to emancipation.'

Another argument used by the lecturer, as proof that Slavery is the real cause of Nullification, was, the excitement produced at the South by the discussion of the subject of emancipation at the north!

'The Legislature of Georgia,' said he, had offered a reward of \$4000 for the apprehension of a gentleman now with us, because he had pleaded the cause of the oppressed slave. The Committee of Vigilance of Charleston, (S. C.) had offered \$1500 more. It was common to hear Southern men say, 'If you persist in efforts for immediate emancipation, you separate the Union.' We ask again, if you persist in this course you will divide the Union.'

The individual, for whose apprehension the above rewards were offered, was the editor of the *Liberator*. He entered the Hall in company with the lecturer, and is known to entertain corresponding opinions.

We have no disposition, nor do we intend to engage in any controversy with the lecturer, or his friends and abettors, in their crusade against the slaveholders of the South. Domestic slavery is a question which a Northern man, a resident of a non-slaveholding State, should approach with much caution, and perfect temperance of feeling and utterance, if he touches it at all; and to us it is very questionable whether the political compact does not positively forbid his interference, either directly or by ambiguous approaches.

We have, however, a few remarks to make relative to the assertion that 'Southern men say, if you persist in your efforts for immediate emancipation, you will divide the Union.'

It cannot be doubted that if the course pursued by the editor of the *Liberator*, and his collaborators, was generally countenanced by the people of the non-slaveholding States, or if the people of the South should get the impression that the North sanctioned such measures, it would tend to the speedy dissolution of the Union. New-England would be disloyal to the Federal Compact if she was guilty of such dereliction from the duty she owes to the general weal.

The fact is, that, comparatively speaking, very few persons sanction these measures, who understand their actual bearing on the slaves, the free blacks, or the white citizens of the South; but recent communications give us some reason to fear that a contrary impression is becoming prevalent there, and it is time that this error of opinion should be corrected. A letter from a highly respectable gentleman, an ardent friend of emanci-

pation, at Richmond, (Va.) says—'Nothing is more dreaded here, by the great mass of persons, opposed, on principle, to slavery in this region, than such inflammatory publications as the *Liberator*. They throw increased obstacles in the way of emancipation; and if they could have all the influence that seems to be aimed at, they would bring on a struggle that must result in the extermination of the blacks.' Another gentleman writes: 'The difficulties, or rather the impossibility, of *immediate* abolition, in the present state of public sentiment, (and that not likely to alter,) points to gradual emancipation as the only or best resource. Any attempt to interfere with this question, will prove more disastrous to the Union than all Nullification.' These gentlemen are both firm friends of emancipation; and there is reason to believe that they express the sentiments of the great body of the most intelligent and efficient of its advocates at the South.

We have remarked that an impression begins to prevail at the South that New-England sanctions the mad schemes of the 'immediate abolitionists.' It arises naturally thus: Our brethren of the South say, 'We understand that these men are admitted into your pulpits, apparently under the sanction of your ministers and your churches. Some of your newspapers speak of their lectures with commendation; others in such a manner, that we do not know whether they approve or disapprove them, whilst the greater part of your journals are entirely silent on the subject. Are we wrong in interpreting this silence to tacit assent? Why do you not speak out, and tell us what you think, and what you mean to do?' These enquiries are pertinent: they demand an answer. They have a momentous bearing on the awful crisis now at hand, and it is high time that New-England should rebuke the restless spirits who would expose her whole people to the contumely and hatred of the South. We will speak out.' We will tell the citizens of the slaveholding States that we disavow, absolutely and entirely, any participation in the measures of which they complain, and that we do not and will not sanction them.—*Boston Transcript*.

NULLIFICATION.—We heartily approve of the spirit of the remarks under this head in the Transcript of this evening. A wanton agitation of the subject of *SLAVERY*, at this crisis in the affairs of the country, should be frowned down with indignation, and it will be frowned down. The people of New-England know their duty and their honor better than any Lecturer can teach them. We have thought that a thorough discussion might do good; but we think no longer. Every man's intelligence convinces us to the contrary. We hold with the Transcript, that 'domestic slavery is a question which a Northern man, a resident of a non-slaveholding State, should approach with much caution, and perfect temperance of feeling and utterance, if he touches it at all; and to us it is very questionable whether the political compact does not positively forbid his interference, either directly or by ambiguous approaches.'—*Evening Gazette*.

NULLIFICATION.—A lecture was delivered here a few evenings since, we understand, by a gentleman from Connecticut, the object of which was to show, that the Tariff was only the nominal, and not the real source of Nullification; that, to speak in plain terms, the true root of the evil was the *Slave System*; and that this evil must be remedied, or the Union must cease to exist.

We did not hear the performance referred to, nor have we been able to meet with any person who did; but we cannot forbear availing ourselves of the opportunity suggested by the occasion of protesting against this wanton agitation of such a subject at such a time. Let the cause of Nullification be what it may, and let the Slave System be what it may, it is enough for this moment that both exist; that the Union is in peril, owing to the unfortunate exasperation already existing between some portions of the people in reference to others; and that it requires all the wisdom and coolness of the constituted authorities of the land to meet the emergency as it is. Interference and agitation can do no good. Probably they must do immense harm. Cease hammering upon Slavery, at all events, till it be determined, as it soon must be, whether or not we are to be as we have been, citizens of the same empire, or sovereigns arrayed against each other at the point of the bayonet.

What makes the course we allude to still more improper, in our view, than it is unpopular with the great mass of New-England people, is, that the lecturer himself declared, we learn, that the South already feels on this subject as we have intimated. 'They say to us—*Let alone Slavery, or you dissolve the Union.*' We ask again, in the name of Christianity and common sense, why all this eternal hammering upon this subject at this time? The *Notice* may be ever so good; but how can the effect be other than that of an inveterate, blood-thirsty fanaticism? Boston Traveller.

With the exception of a very few individuals, New-England protests against the views and designs of what is called the 'Anti-Slavery Society.' She feels and she knows that she has no right to intermeddle with her brethren of the South on this subject. The *Colonization Society* is a plan devised by the South itself for the purpose of colonizing free blacks who may be disposed to emigrate to Africa, and New-England will cheerfully contribute her aid in the advancement of that humane object.—*Atlas*.

A HINT FOR WILD COLONIZATIONISTS.

'Efforts have been made by the mighty of the earth to transplant large cities, states, and communities, by one great and sudden exertion, expecting to secure to the new capital the wealth, the dignity, the magnificent decorations and unlimited extent of the ancient city, which they desire to renovate; while, at the same time, they hope to begin a new succession of ages from the date of the new structure, to last, they imagine, as long, and with as much fame, as its predecessor, which the founder hopes his new metropolis may replace in all its youthful glories. But nature has her laws, which seem to apply to the social as

TON,
EMBER 29, 1832.

AT CRISIS!
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ard-hearted if they suffered any notions of
nal policy to deter them from exposing the
justice of our oppressors, and pleading for
our emancipation. Again, we cannot be si-
lent, because we dare not disobey God: He
has said—'Open thy mouth for the dumb, in
the cause of all such as are appointed for de-
struction. Open thy mouth, judge righteous-
ly, and plead the cause of the poor and needy.'

The slaves cannot speak for themselves—we
speak in their stead, and on their behalf; and
ask that they are 'poor and needy,' and 'ap-
pointed for destruction?'" Again, we can-
not desist, because our advisers never pretend
to designate a period when it will be more
safe to plead for the oppressed than at the
present time; and until they do so, we feel
ourselves obligated to go on. Again, we dare
not delay, because they are unable to prolong
our lives, and only the present time is ours—
tomorrow we may be in eternity. We must
therefore plead now, or death may shortly ar-
rest our career. Again, we decline giving up
our cause for a time, because it is morally
certain that every thing is lost, and nothing
gained, by compromising with sinners—that
it is dangerous to touch the slave system
now, it will be far more dangerous to meddle
with it when it shall have reached (as it will
very shortly) double its present magnitude—
and that if it is difficult to obtain the libera-
tion of two millions of slaves now, it will be
altogether impracticable to emancipate four,
eight or sixteen millions in after years.
Finally, we are unwilling to fold our arms,
and suppress our voices, for the reason given
by our advisers, namely, that all allusions to
slavery are offensive to the planters, because
we do not believe that if we should be asked
in rendering up our final account, why we did
not cry aloud and spare not, Jehovah would
be satisfied with a reply like this—'We were
afraid of the planters at the south—we knew
that if we said aught against their cruel con-
duct, we should irritate them—and we con-
cluded to wait, especially by the advice of our
friends, until some future time, when they
would perhaps allow us to show them their
guilt—it is true, we never could tell why they
would be more willing to look at their
conduct, if aggravated by a long continuance in
sin and crime, than when it was less repulsive
and wicked—but every body assured us such
would be the fact, and it was a comfortable
doctrine to us, and so we said no more: but
while we were waiting and dozing for the
proper time to come round, death cut us down,
and this is the reason why we opened not our
mouth for the suffering and the dumb—and
we left the pastors and members of churches,
of all denominations, sighing and waiting to
see the day when it would be safe to main-
tain the cause of the afflicted and the right
to pour forth deadly volleys, as soon as you
are in danger. We pledge you our physical
strength, by the sacredness of the national
compact—compact by which we have enabled
you already to plunder, persecute and
destroy two millions of slaves, who now lie
beneath the sod; and by which we now give
you the same piratical license to prey upon
a much larger number of victims and all their
posteriority. Go on—and by this sacred instru-
ment, the Constitution of the United States,
dripping as it is with human blood, we solemnly
pledge you our lives, our fortunes, and our
sacred honor, that we will stand by you to the
last.'

People of New-England, and of the free
States! is it true that slavery is no concern
of yours? Have you no right even to protest
against it, or to seek its removal? Are you
not the main pillars of its support? How long
do you mean to be answerable to God and the
world, for spilling the blood of the poor inno-
cents? Be not afraid to look the monster
SLAVERY boldly in the face. He is your im-
placable foe—the vampyre who is sucking
your life-blood—the ravager of a large portion
of your country, and the enemy of God and
man. Never hope to be a united, or happy,
or prosperous people while he exists. He
has an appetite like the grave—a spirit as
malignant as that of the bottomless pit—and
an influence as dreadful as the corruption of
death. Awake to your danger! the struggle
is a mighty one—it cannot be avoided—it
should not be, if it could.

It is said that if you agitate this question,
you will divide the Union. Believe it not;
but should disunion follow, the fault will not
be yours. You must perform your duty, faithfully,
fearlessly and promptly, and leave the
consequences to God: that duty clearly is,
to cease from giving countenance and protection
to southern kidnappers. Let them separate,
if they can muster courage enough—and
the liberation of their slaves is certain. Be
assured that slavery will very speedily destroy
this Union, if it be let alone; but even if the
Union can be preserved by treading upon the
first offence, and with death the second, any
slave, free black, &c. who shall hereafter write,
print, or cause to be written or printed, any book,
pamphlet, or other writing, (or knowingly circu-
late the same,) advising persons of color in Vir-
ginia to make insurrection or to rebel; and if the
offender be a white person, imposes a fine of not
less than \$100, nor more than \$1000.

An act passed by the Legislature of Alabama, ma-
king it unlawful for any free person of color to
settle within the limits of that State—punishment
thirty-nine lashes, and forfeiture of freedom; sub-
jecting any person or persons who shall attempt
to teach any free person of color or slave to spell,
read or write, to a fine of not less than \$250, nor
more than \$500. If any free person of color
shall write for any slave any pass or free paper,
he shall receive for every such offence thirty-nine
lashes on the bare back, and be expelled from the
State—if he return, he shall be sold as a slave for
ten years. If any slave shall write for another
slave any pass or free paper, he shall receive fifty
lashes for the first offence, and one hundred for
every offence thereafter—his owner to pay all
costs. Any person convicted of distributing, cir-
culating or publishing any seditious papers, pamph-
lets or writings, tending to produce conspiracy,
insurrection or rebellion among the slaves, or
colored population, shall suffer DEATH! Free
colored persons trading or associating with slaves,
or preaching to or exhorting them, or slaves found
in company with free blacks, shall receive on

Married, in New-Bedford, on Sunday even-
ing, Dec. 23d, by Rev. Mr. Mudge, Mr. Wil-
liam P. Powell to Miss Mercy O. Haskins.

We thank our worthy brother of the Lynn
Record for copying our Prospectus.

LOOK ON THIS PICTURE!!

FRUITS OF SLAVERY!!

□ We give below our Annual View of
Slavery—i. e. of such transactions as have
taken place where slavery exists, and have
been recorded in our columns during the pre-
sent year. The collection of these events has
cost us some trouble; but it shows some of the
fruits of oppression. It ought to be copied into
every newspaper in the land.

A conspiracy discovered among the slaves in
Fayetteville, Tennessee. Their object, it was
said, was to set fire to some building, and amidst
the confusion of the citizens, to seize as many
guns and implements of destruction as they could
procure, and commence a general massacre.—
Many of them suffered horrible punishments.

Another conspiracy discovered among two Gold
Mining Companies of Slaves in North Carolina.

Their plan was to commence at the gold mines,
and kill all the whites there: thence one company
was to go to Rutherfordton, the other to Mor-
ganton, and take the towns. There they expect-
ed to get arms and ammunition to carry on their
operations.

A female slave hung in Norfolk for poisoning
two colored women.

A company of U. S. troops ordered to New-
bern, N. C. to keep the slaves in awe, at the re-
quest of many ladies made to the President.

A colored Baptist preacher mobbed at Norfolk.

Four hundred free colored persons emigrated
from the south, in body, for the Canada Settle-
ment—driven out by persecution.

Free blacks prohibited from emigrating to Ten-
nessee, under a penalty of not less than ten nor
more than fifty dollars, and confinement at hard
labor in the Penitentiary, not less than one nor
more than two years.

A similar bill passed the Legislature of Louis-
iana, and became a law.

An abortive attempt made in the Legislature of
Mississippi to prohibit the introduction of slaves,
above the age of twenty years, into the State as
merchandise.

A slave in Virginia, who had saved his mas-
ter's life from the murderer in Southampton, an-
imated with the hope that that master would make
him free, said, holding out his gun, 'Here, mas-
ter, take this and kill me; for I will never strike
another blow for any man, as a slave.' The
master deliberately shot the preserver of his life!

Three slave vessels captured by British cruisers,
which had originally 1100 slaves on board, but
of which they succeeded in taking only 306 to
Sierra Leone. The kidnappers threw overboard
180 slaves, manacled together, four of whom
only were picked up!

Three blacks arrested in Franklin, Missouri,
charged with the murder of Capt. Wm. B. John-
son—one was his slave.

Henry Isbell, of Bean Creek, Fairfield District,
S. C. on receiving doubtful information that two
runaway slaves were in the lane leading to his
house, in the evening, went forth with his gun
and dogs to destroy them. He deliberately fired
at one of them, and killed him. Instead of a
slave, the victim proved to be a friend and neigh-
bor of the murderer!

A colored man, named Thomas Mitchell, who
had resided as a free man two or three years in
Ohio, on being seized by his master, precipitated
himself from the fourth story of one of the hotels in
Cincinnati, in which he had been put for safe
keeping, and expired in a few hours.

A bill introduced into the Senate of Virginia by
Mr. Broadnax, recommending expulsive measures
against the free blacks to make them willing to
remove to Liberia. Not adopted.

A bill introduced into the Senate of North Car-
olina to prevent the religious instruction of the
slaves.

An act passed by the Legislature of Virginia,
subjecting all free blacks, convicted of remaining
in the Commonwealth contrary to law, to the lia-
bility of being publicly sold as slaves—prohibiting
all meetings of free blacks or mulattoes at
any school-house, church, meeting-house, or other
place, for teaching them reading or writing, either
in the day or night—corporal punishment to be
inflicted on the offenders, not exceeding twenty
lashes; also prohibiting any white person from
teaching any slave to read or write, for pay or
compensation, or to contract therewith, under a
penalty of not less than ten nor more than one
hundred dollars; and punishing with stripes for
the first offence, and with death the second, any
slave, free black, &c. who shall hereafter write,
print, or cause to be written or printed, any book,
pamphlet, or other writing, (or knowingly circu-
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State—if he return, he shall be sold as a slave for
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insurrection or rebellion among the slaves, or
colored population, shall suffer DEATH! Free
colored persons trading or associating with slaves,
or preaching to or exhorting them, or slaves found
in company with free blacks, shall receive on

Portuguese slave brig Hebe, having 401 slaves
on board, captured by H. B. M. schr. Nimble.

William, a slave in Charleston, S. C. executed
for wounding two white men.

A runaway slave, to prevent being arrested,
drowned himself at New-Orleans.

Mulatto man Philip hung at the south for the
murder of Mrs. Fayat.

Judge Workman of New-Orleans, supposed to
have been drowned by two of his slaves.

The slave of R. Felton, Esq. of N. C. murdered
by another slave.

Two slaves hung at Petersburg, Va. for break-
ing open a counting room.

One thousand slaves captured within the space
of three months, from slave vessels, by the British
schr. Speedwell.

An attempt made by a mob of blacks in New-
York to rescue two colored men who were seized
as runaway slaves.

Discovery of a conspiracy amongst the slaves
of Martinique, having for its object the destruc-
tion of the white inhabitants of that island.

A Mrs. Marks, a widow, living near Claiborne,
Alabama, murdered by her own slave.

their bare back thirty-nine lashes. Another act
was passed, requesting the Governor to open a
correspondence with the Governors of those states
in which 'inflammatory publications relative to slaves
have been issued,' for the purpose of procuring
their suppression, or at least of their being sent
into the slaveholding States.

Two colored men kidnapped in Philadelphia,
gagged, and put into the hold of a sloop, from
which they fortunately made their escape. A
mulatto boy also kidnapped and sold.

A runaway slave apprehended in Lewistown,
Pa. In the scuffle, he had his arm broken in two
places, having cut with an axe the hand of one of
the men who took him.

A colored boy kidnapped in Richmond, Indiana.

A bill proposed in the Legislature of Pennsyl-
vania to prohibit the migration of free blacks and
mulattoes into the State.

A runaway slave hung at Charleston, S. C. for
murdering Prince, a slave belonging to Col. Hunt,
by whipping him to death.

A Spanish slaver, with 200 slaves on board,
captured by an English schooner.

Three slaves hung in Rowan Co. N. C.—New-
ton and Daniel, for burning a barn and five horses,
and Charles for drowning a child of Alexander
Neely, 2 years old.

An act passed by the Legislature of Maryland,
prohibiting free colored persons coming into the
State, under the penalty of \$50 for every week
such persons remain, or forfeiture of freedom if
they refuse, or neglect, or are unable to pay this
fine; disallowing the hiring, employing or harboring
such persons, under the penalty of \$20 for
every day;—banishing forever such free colored
resident as shall remain without the limits of the
State longer than thirty consecutive days, unless
he deposits a certificate of his purpose, &c. with
the clerk of the county court—(exceptions being
made to any free blacks engaged in navigating
any ship, vessel or boat under a white command-
er, &c.) making it penal to bring into the State
any slaves for traffic;—prohibiting free persons of
color keeping or carrying a firelock of any kind,
any military weapon, or any powder or lead,
without first obtaining a license;—declaring it
unlawful for free blacks or slaves to assemble for
religious purposes, unless conducted by a white
licensed or ordained preacher, &c.;—interdicting
all trade with free colored persons, unless they
produce a certificate, signed by a justice of the
peace, &c.; and also the selling of ardent spirits,
gunpowder, shot, or lead, to them or the slaves,
without a proper certificate, &c.

W. P. Stevens arrested at Fredericksburg, Va.
for kidnapping, and offering for sale, a mulatto
slave 7 years old, the child of his sister—a white
woman!

A free man of color sold as a slave in Granville
Co. N. C. for going into the State.

An order issued by the Captain General of the
Island of Cuba, prohibiting the introduction of
free persons of color.

Andrew Young, and his wife, of Montgomery
county, Alabama, both murdered in a shocking
manner by one of their slaves.

George Farrar, a colored man of Boston, kid-
napped by a Capt. Snow, and sold to Woolfolk
in Baltimore. Subsequently obtained his freedom.

A Mr. Murphy killed in Florence, Alabama, by
a slave, for chastising the wife of the slave in his
presence. Slave hung

A colored boy in Poughkeepsie, N. Y. kidnap-
ped by one Isaac Butler, and sold in Virginia.

More than fifty persons at Bishopsville, S. C.
belonging to the Union Party, poisoned at a cele-
bration on the 4th of July, by the cook infusing
arsenic into the food. None died. The instigator
of this foul deed, a slave, was hung.

John Puryear, a planter, living in Athens, Ga.
murdered his overseer.

A Miss Denton murdered by a slave near Lan-
casterville, S. C.

The overseer of a plantation in the island of
Santa Cruz, called Golden Grove

LITERARY.

MISCELLANEOUS.

STANZAS.

The evening tide is flowing
Away to other strands;
The sun-set light is glowing
Upon the shining sands;
The free light barks seem sleeping
On ocean's waveless breast;
While heaven's bright dews are weeping
In silence o'er their rest.
So ebbs the tide of feeling,
So beauty must decay,
And leave us whilst it's stealing
Far on time's shore away.
The morning ties that bound us
To life with all its woes,
Must wither, too, around us,
Like freshness from the rose.
And love, who once could weave us
A wreath of rosy flowers;
His little bark must leave us,
For other hearts than ours.
His shining freight of sorrows
Are hid by sunny hope;
And often, too, her bows
Her wizard telescope.
And friendship, too, will falter,
With all its fancied truth;
And perish on life's altar,
The sacrifice of youth.
They who shall blame us grieving
For hours of morning prime;
Which memory is leaving
As monuments to time!
Thus ebbs the tide of feeling,
So passion must decay;
Till truth stands forth revealing
The realms of better day.
To ties that withered round us,
New being shall be given,
And happy souls surround us,
In quietude—in heaven!

TO A BRIDE.

Farewell! sweet cousin! ever thus
Drop from us treasures, one by one,
They who have been from youth with us,
Whose very look, whose very tone,
Are linked to us like leaves with flowers—
Whose voices, so familiar grown,
They almost seem to us our own,
The echoes, as it were, of ours—
They who have ever been our pride,
Yet in their hours of triumph dearest—
They whom we most have known and tried,
And loved the most when tried the nearest,
They pass from us like stars that wane,
The brightest still before,
Or gold links broken from a chain
That can join'd no more.
What can we give thee? Gifts hast thou,
Richer than wishes ever give—
Gifts of the heart, and lip, and brow,
Gifts that thou couldst not lose and live—
Better are these than aught that we,
This side of heaven, can wish for thee.
Well then—ever may these increase—
Deeper thy heart—richer thy tone—
Still on thy brow be written peace,
Still be thine eye's kind spell its own—
Still may the spirit of thy smile
Have power, as now, all care to lighten,
And may thine own heart feel the white,
The sunshine in which others brighten—
Life be to thee the summer tide
'Twill seem to others by thy side!

A HYMN:—THE MARTYRS.

BY REV. R. W. EVANS, M. A.

We fought! but in no fleshly gear
We stood upon the field;
Our faith to us was sword and spear
Our patience, mail and shield.
Unaw'd we stood,
'Mid fields of blood,
'Mid mortal pang and dying groan:
Groan, pang and blood were all our own.
We fought! and myriads stood around—
And, echoing up to heaven,
From myriads burst the applauding sound—
But to our foes 'twas given.
Tarnit, gibe, and jeer,
'Twas ours to hear,
And curse, and mockery, and mirth,
O'er every drop that stain'd the earth.
We fought! upon the sand, as rain,
Stream'd our big drops of gore,
And every drop was a seed-grain
Set in earth's fruitful floor.
From each blest spot
Believers shot,
Reckless to storms their stems reveal'd:
God's vineyard crown'd our battle field.
We fought! and opening to our sight,
Heaven's radiant gates above
Unbar'd, the white-rob'd sons of light,
And him, our Lord of love.
It smiles intent
O'er us they bent;
Men mock'd our helpless solitude;
'Mid heaven's whole blazing host we stood.
We fought! a mangled bleeding load
Fell on earth's echoing bed;
But on the proto-martyr's road,
Untam'd our spirits fled.
It tracks of light,
Imprinted bright,
His steps shone, beacons to our way;
We reach'd the gates of endless day.

TYRANTS.

Tyrants are placed as comets in the sky,
To make us unbelieving mortals wise;
Such prodigies as these are given to prove
There is a deity that rules the world.—TRACY.

MUCH TO BE DONE.

Boston, N. York, Philadelphia and Baltimore contain in all not far from 500,000 inhabitants. Of these there are 60,000 who are licensed to sell ardent spirit. If they have on an average ten customers each per day,

BEAUTIES OF COBBETT!!!

A Manchester correspondent of The Scotsman, hearing that Cobbett is likely to visit Scotland, has forwarded to the above paper, the following extracts from the writings of that talented writer. We give them as a curiosity:—

'The Americans are the least criminal people in the whole world.' V. 34, p. 550.

'The Americans are the most unprincipled people in the whole world.' V. 13, p. 490.

'America is well governed, and so happy are the people, that there is no misery in the land. There are not as many crimes committed there in a year, as are committed in England in one week, or perhaps one day.' V. 31, p. 354.

'The Government of America is one of the very worst in the world. There is no such thing as real liberty in the country. The people are the most profligately dishonest that I ever heard described.' V. 12, p. 489.

'Though Thomas Paine was no Christian, he was no blasphemer; he offers no indignity unto God himself.' V. 35, p. 725.

'Paine was a cruel, treacherous, and blasphemous ruffian. He was a traitor; and a traitor is the foulest fiend upon earth.' V. 4.

'Burke's works are the true touchstone in politics.' V. 2, p. 508.

'Mr Burke was the most eloquent of orators, the profoundest of Statesmen, the ornament of his country, and the prop of sinking liberty, morality, and religion.' V. 7, p. 103.

'Burke was a reptile, alarmist, an apostate, the worst of mankind. Only think of 'the Burke School!' Just as if that unprincipled disclaimer were the founder of some set of rules and maxims in politics and government.' V. 34, p. 1007.

'Destroy the infernal race of Jacobins, good Pitt, and I will bless thee while living, and when thou art dead, I will make a barefooted pilgrimage to thy tomb.' V. 8, p. 33.

'Never will England be what it ought to be, until the marble of Pitt's monument is converted into a monument to the memory of Paine.' V. 35, p. 132.

'Mr. Fox was wonderfully gifted in the faculty of perceiving and of judging, and one whose heart and mind were always disposed to the right side.' V. 11, p. 593.

'The only object of Mr. Fox's visit to Buonaparte, was to make himself Minister of this country by his means. "Into their assembly come not thou, my soul!"' V. 2, pp. 222 and 253.

'I have always regarded Lord Grenville as a steady, a wise, and an upright Statesman, having neither tinsel nor trick, whereby to lure, cajole, and deceive the people.' V. 9, p. 139.

'Lord Grenville's whole political life has been one continued series of violations of the Constitution.' A. R. p. 223. What does this weak-headed, this blunt-witted Lord mean? V. 34, p. 538.

'As to all the concerns and relationships of private life, it would be difficult to find a better man than Mr. Perceval. I believe him to be extremely anxious for the independence of this country.' V. 11, p. 557.

'Amongst the mass of the people, the assassination of Perceval has been a subject of great joy. He was, at once, one of the most cruel as well as corrupt and hypocritical of men.' A. R. p. 138.

'I look upon Sir Samuel Romilly as having done more service to his country, than all our Generals in Spain and Portugal have done since the beginning of the war.' V. 19, p. 802.

'What need we care about the death of Romilly—a man whose life was of no consequence to the country; whose talents were of no use to us; and about whom such a loud howl has been set up?' V. 34, p. 923.

'Sir Francis Burdett has never deviated from the path of political rectitude. Learned, eloquent, and sober, he is a most formidable foe to corruption.' A. R. p. 657. On his integrity, his courage, and his ability, we have all a firm reliance.' V. 31, p. 179. He has devoted his life to the liberties of his country. V. 31, p. 311.

'To reason with such a man as Burdett, would be absurd. He must be combated with weapons very different from a pen. We abhor the principles and conduct of the man; we detest and loathe him; we would trample upon him for his false, base, and insolent assertions respecting our Sovereign.' V. 2, p. 84.

'We feel, that Sir Francis Burdett is our best friend. We participate in his principles. We rely on his talents and integrity.' V. 11, p. 990.

'The Baronet is hated by the few, and despised by the many. Towards him, not a single soul in the country has a friendly feeling.' V. 34, p. 423.

'Bouonaparte was represented as an usurper, and an oppressor. The representation was untrue.' V. 34, p. 475.

'Bouonaparte was an usurper, a rebel, a tyrant, and an apostate.' V. 2, p. 801.

'The insolent hirleins call the people the 'mob,' the 'rabble,' the 'scum,' the 'swinish multitude.' Will they never cease to look upon them as brutes?' V. 31, p. 450.

'There is no falsehood too gross for the swinish multitude to swallow.' P. p. 182.

'Give me any thing but mobs; for mobs are the devil in his worst shape.' W. v. 3, p. 63.

'The miscreant Muir has lost one eye. So far so good. But he should have lost two. He was a fine rosy gilled fellow, when he stood, like an impudent villain as he was, and dared the Court of Session in Scotland. He has now the marks of liberty and equality—an empty purse, lank sides, and a mutilated face. A thousand blessings on the ball that caused his wounds!—He may now read his sin in his punishment; for, like Cain, he is marked, and a fugitive and a vagabond on the earth! So much for vain and disappointed ambition! Read this, ye Democrats, and pause and ponder, and ponder and pause.'—Vol. 7, pp. 162, 266.—Belast Northern Whig.

TOO TRUE. 'Prodigality is rapidly spreading throughout the country, and checking the wealth, the peace, and prosperity of the nation. Older and richer nations are surprised at our prodigality in elegant building, luxurious living, costly clothing, in convivial entertainments, and in expensive, fashionable, and corrupting amusements. Prodigality tends to cherish that love to the world and the things of the world, which alienates the heart from God, scars the conscience, and drowns men in perdition. Look no further back than fifty years, you will be astonished at the rapid increase of every species of prodigality, among rich and poor, high and low. It has been the folly and fate of all ancient nations to degenerate and become more and more corrupt, until corruption proved their ruin!—Boston Tel-

then there are 60,000 persons in those cities who are daily tipplers at the dram shop. And if each of these 60,000 spend on an average 10 cents each per day, it is \$6,000 per day, or 2,196,000 dollars per year.

If this 60,000 drink one gill each per day, the quantity is 1815 gallons per day, or 684,375 gallons in a single year.

Again—one out of every forty of these 60,000 will become a drunkard in the course of one year—this will be 1,500.

Once more—suppose that two-thirds of these 1,500 are men of families, and that each of these families consists of five persons—two-thirds of 1,500 is 1,000—five times ten is fifty—5,000 persons who have to suffer all that a drunkard chooses to inflict, and bear all the ills flowing from intemperance.

Now let us pause and look at the above facts. More than 6,000 men for the sake of a little money are doing—what? Perpetuating one of the greatest curses ever inflicted upon the human family—causing their proportion of a loss to the U. S. annually of at least 100 millions of dollars, and sending at least 30,000 yearly victims to an untimely grave.

And they are doing this after it has been proved by the united testimony of more than one million of persons that men in every kind of business are better without ardent spirit than with it, and that it adds nothing to the happiness or the comfort of a single human being.

And even those who profess to be good men are furnishing this useless and positively injurious article to all who will buy, and thus are aiding to perpetuate this ruin down to the very end of time.—Albany Temperance Recorder.

OMISSION. A very important omission was overlooked in making up the record of deaths by cholera in this city, published as an extra to the November number of this paper. The following facts should have appeared at the close of the summary of that record.

In this city are 12 temperance societies and 5,000 members—only 2 of these members died with cholera.

The Hibernian Temperance Society, of this city, has 123 members, not one of which died with the cholera. This proves that the laboring classes are not more subject to the cholera than the people of any other, provided they will abstain from ardent spirit.

The African Temperance Society, of this city, has 192 members. Not one of them died with cholera. This shows that colored people are not more liable to cholera than the whites, if they do not invite the disease by intemperance. These two facts are of very great importance, and may be relied upon as being perfectly correct, at least so far as diligent inquiry can make them.—ib.

MAGNANIMITY OF THE LION.

There is now in Philadelphia a singular instance of the generous and affectionate nature of this noble animal. A menagerie now exhibiting in the Northern Liberties, comprises among other things, a fine full grown African Lion. Some time since a little wifflit dog, whose ragged coat and 'ill fed sides,' proved that the 'world was not his friend nor the world's law,' was thrown in the cage to his majesty. The miserable wifflit yelped most pitifully, and crept trembling, into a corner. The Lion, however, did not molest him; but by every means in his power encouraged his little victim. When his protege had become reassured, he watched over him with the most sedulous affection; shared with him his morsels, and resented with the utmost fury any attempt to molest or harm him.

They soon became sworn friends. This harmony has continued up to the present time, completely uninterrupted—except when the wifflit, as it occasionally does, attempts to nullify what it considers to be an unconstitutional assumption of authority. The lion, however, regards it with imperturbable calmness, and the spoilt favorite soon comes to his senses. The friends are to be seen at the menagerie, roaming, eating, and sleeping together as snugly as two Congressmen. The like most of those who get unexpectedly in office, has grown fat and saucy, and snarls a little at visitors in the consciousness of having a 'good backer,' but taking them all in all, they are a most amiable couple, and are well worth a morning visit.—Daily Intel-

ler.

PEAS. Na, he was an old acquaintance that stopped me—Jemmy Hancock.

LEXI. Hem! and so you procrastinated with him, eh?

PEAS. Na, I didn't; I went to the Goat in Boots w' him.

LEXI. Ah, had you your dinner in the interior?

PEAS. Na, we had it in the tap-room.

LEXI. Blockhead! the terms are synonymous.

PEAS. Are they? I thought 'em very dear—ten cents for egg and bacon.

LEXI. Confound the fellow! how does this amalgamate?

PEAS. Oh I never stopped for that.

LEXI. Ah, totally abstracted from the consequences: 'twil into a reverie on your road, I dare say?

PEAS. Na, I didn't; I fell into a ditch, though—ale were so strong!

LEXI. And came out covered with chagrin?

PEAS. Na, but there was plenty o' mud!

LEXI. Impenitent doot! Chagrin, I said.

PEAS. Green! Oh, I know now; we call it chickweed in our parts.

LEXI. I shall lose all patience! You were born incorrigible!

PEAS. Na, I warn't; I wur born in Yorkshire—High street, Wakefield.

LEXI. Again mistaking! Do you never de-

sign?

PEAS. Na, I only goes out portering.

LEXI. You want common ratioinacion, fellow!

PEAS. Nay, I don't! I only want you to settle my account—one-and-eight pence; that can't be dear, for such a load as this!

LEXI. I am foiled with my own weapons!

PEAS. Na, I can't take any less. It's more than three mile, and ease, as you call it, be heavy.

LEXI. I must succumb. There is your money, fellow! Go your ways, and, let me thank Heaven, I am released from the purgatory of your obtusity!

NAPOLEON BONAPARTE.

'Tis done; but yesterday a king, and armed with kings to strike.

'Who has not heard of Buonaparte, and where is the philanthropist who will not shed a tear of sympathy at a recital of his acts when compared with the lone situation of the exile before his death?

We have extracted the foregoing passages from the People's Advocate. The writer, according to our apprehension, in common with many others who talk of heroes, is disposed to inculcate a philosophic creed at variance with the true principles of humanity. Why should the exile and death of Napoleon claim in an extraordinary degree the sympathy and compassion of mankind? Simply because the world styles him a hero!

According to the definition of the wise Brahmins of India, a hero means nothing more than a mighty murderer. Better men, though not more fortunate generals, than the Artillerist of Toulon, have died, as the poet hath it, 'illaryma biles.' Not because their memories were unworthy of immortality, but because they failed to receive the epithet of heroes, while their contemporaries halved and blessed them as utilitarians.

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